THE LUTHERAN Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

ST. LOUIS, MISSOURI

March 11

1947

VOLUME LXVI - No. 5

Jesus Enters Jerusalem
. . . and when He was come into Jerusalem, all the city was moved, saying, Who is this? . . . Matthew XXI:10

RELIGIOUS NEWS SERVICE PHOTO

Commissions as chaplains in the Regular Army have been tendered to Chaplain Walther A. Huchthausen of Santa Barbara, Calif., and to Chaplain Luther G. H. Schliesser of Worden, Ill. This news item comes from the Office of the Chief of Chaplains, Washington, D. C.

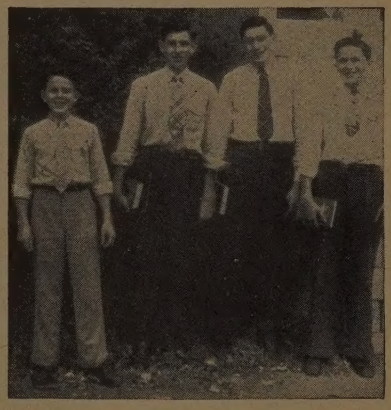
A poster stamp commemorating the one-hundredth anniversary of Synod has been issued. These stickers are to be used on the reverse side of envelopes mailed April 27 to December 31, 1947. These poster stamps are not postage stamps. For a supply of these seals send stamped and addressed envelope to the American Lutheran Publicity Bureau, Room 816, 1819 Broadway, New York 23, N. Y. Enclose ten cents in stamps or coin to pay for packing and cost of stamps.

A gift of $1,000 has been received by Concordia Teachers College, Seward, Nebr., from the children of the late Prof. Fred Strieter. The money is to be used for the purchase of books to augment the memorial collection in honor of Professor Strieter, who was the first librarian of the college. Professor Strieter joined the college faculty in 1903 and served until his retirement, in 1927, on account of ill health. He died the same year.

Station KFUO, 850 kc., 5,000 watts power, will broadcast an Easter Sunrise service April 6, 6:00—6:30 A. M., C. S. T.

The frontispiece in this issue, as in our last, is one of the notable sculptures in wax done by a contemporary artist, D. Mastroianni.

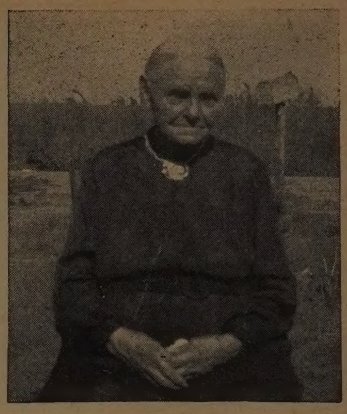
The four young men on the picture accompanying this item are, l. to r.: Donald, James, William, and Robert Lange, four brothers, all of them students at St. Paul's College, Concordia, Mo., during the last semester. William graduated from the Junior Department on Jan. 24 and will enter Concordia Seminary, St. Louis, next fall. James and Robert are also preparing for the ministry. Their mother, Mrs. Selma



Lange of Concordia, is the widow of the late Pastor Alvin Lange. Three younger brothers are likewise planning to attend St. Paul's College later. The boys are nephews of Dr. Paul W. Lange, principal of the Lutheran High School, St. Louis, Mo.

Reception for New Members at Concordia Ev. Luth. Church, Akron, Ohio

arranged by the deacons of the congregation and their wives. The problem of getting new members integrated into the personnel and work of the congregation is quite a task in the larger parishes of big cities. Concordia at Akron is trying to solve this problem by having the deacons and their wives sponsor smaller group meetings for new members. The plan, according to reports, is working quite satisfactorily. During the past year fifty-three adults were received into membership by confirmation, and prospects for the present Centennial year are just as promising. The pastors in charge of the church are the Rev. J. Franklin Yount and the Rev. George Mennen, Jr.



Mrs. Henrietta Loehr

When Mrs. Henrietta Loehr, the oldest member of St. Paul's Lutheran Church, Fairland, Okla., last September entered upon the ninety-first year of her life, the congregation after a Sunday morning service took appropriate note of the event. A hymn of praise to God was sung and the pastor of the congregation, the Rev. G. G. Kreft, addressed the nonagenarian occupying a seat of honor in the front of the church. Mrs. Loehr is the mother of fourteen children, six of them sons and eight daughters. In addition, there are thirty-seven grandchildren and fifty-four great-grandchildren.

The American Bible Society has published the Gospel of St. Mark in Mazateco, a dialect used by approximately 60,000 people in the state of Oaxaca, Mexico. The translation was mainly done by Mrs. George Cowan, who with Eunice Pike reduced the language to written form.

The newest major curriculum to be established at Valparaiso University, that in political science, includes the study of public administration, diplomacy, and theory of government. These studies, valuable in themselves, will be the more effective when students combine a major in this field with the major in religion, which is also offered for the first time in the 1946—47 academic year. The combination of a religion major with other curricula, such as education, law, business, sociology, psychology, is Valparaiso's special contribution to the field of higher education. Supporters of Valparaiso are helping directly in the mission of the Lutheran university, which is to apply the principles of Christianity to the thinking and the goals and the methods of every area of learning and of life. G. V. S.

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THE LUTHERAN Witness

March 11
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Editorial

"Rejoice!"

In the ancient Church the catechumens on the Sunday in the middle of Lent (next Sunday) had reached another stage in their preparation for church membership. They had been found competent; so the Church made ready to receive them to her bosom. Now they were given instruction in the wording of the Creed and the Lord's Prayer, and they were permitted to attend the service for the reading of the Gospel in the liturgy. Since these catechumens had been heathen, idolaters, it was impressed upon them that they were now the servants of Christ. They were no longer children of the bondwoman but of the freewoman (Epistle). Therefore they could "Rejoice!" (Introit) and say: "I was glad when they said unto me, Let us go into the house of the Lord." Should they faint in their Christian walk, they could always look for refreshment to their bounteous Lord (Gospel). All these truths apply equally to our catechumens today and to us, as also that included in the Collect, in which we have the continual assurance of relief and refreshment in our Savior, if we confess the sins that daily beset us and repent of them:

Grant, we beseech Thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of Thy grace may be mercifully relieved; through Jesus Christ, Thy Son our Lord. Amen.

W. G. P.

The Atomic Bomb and Christian Mission

A group of scientists, headed by Alfred Einstein, is collecting one million dollars to help arouse our nation to a sense of urgency regarding control of atomic energy. These men conducted research and produced the formulas for the atomic bomb. They know, with appalling clarity, that atomic power at the present moment threatens our civilization.

The average citizen succeeds pretty well in forgetting about this. He leaves these worries to the politicians and the scientists. His army is experimenting with weapons that will get there first. Maybe the scientists will still come up with some sort of radar defense.

The Christian citizen also succeeds in not worrying. He does so, not by forgetting, but by remembering that even atomic energy and its uses are under the control of God. He puts himself in God's keeping.

But the Christian citizen has every reason to be alert in the atomic age. For he is much more than merely afraid for himself when he hears that bombs may soon be ready which will blast three hundred square miles. The Christian man has one great concern about life and death. Life is the time when men may learn of Jesus. Death is the end of that time, and the time does not return. If the atomic age is to be simply a time for shortening the span of human life in the wholesale, then the Christian wants to know about it. He wants to reach those shortened lives before they end. And with the thoughtful citizens of his world he will do what he can to control this new mode of mass destruction and lengthen the day in which he can reach souls.

The Apostle counsels Christians to pray for all who are in authority. Christians may well work and pray for the authority that may succeed in stemming the tide of atomic death.

R. R. C.

The Church Needs a Voice

Referring to our recent discussion of this subject, the Rev. C. H. Bopp of Burbank, Calif., writes us: "Immediately after the infamous article appeared in *Life*, I challenged the statements there made, citing three of Luther's works written to the government. The enclosed reply is all the 'satisfaction' I received. Look it over, and you will see added need for a 'Lutheran Reply.' The Peasants' Revolt is trotted out again, with all its misrepresentation."

The letter from the editorial offices of *Life* reads in part as follows:

"In answer to your question as to why, if Luther 'freed the rising State from moral judgment,' he wrote such things as 'An Open Letter to the Christian Nobility,' may I quote from George Hedley's book *The Christian Heritage in America*. 'The denial of Churchly authority meant . . . an emphasizing of the power of the secular political state. Luther on principle opposed Church dictation in political affairs. Beyond that, circumstances led him to accept the support of German princes who were seeking their independence from the Church, and so circumstances tempted him into approving almost everything that those princes did. The blackest mark in Luther's record unquestionably is that of his opposition to the Peasants' Revolt in 1524 and 1525: he advised the princes "to burn, to slay, to destroy" these humble and devoutly religious people who were contending for a freer and more abundant life for themselves.'

"In answer to the point you have made about present-day Lutherans' indifference to the morals of government, may I again quote from Dr. Hedley. 'What came out of this liberation of the state from ecclesiastical controls thus was not a real separation of Church and state, but rather the subordinating of the Church to the state. This attitude has been maintained by most Lutheran groups ever since.'"

We don't know Mr. Hedley, but into that sentence about the Peasants' Revolt he has compressed about as much misrepresentation as can well be found in a historical statement. Again we say it serves no purpose to set forth the facts regarding Luther and his attitude towards the peasants; our readers are acquainted with the facts, and others, who need it most, would not read the item. Certainly, in our experience, magazines like *Life* and *Time* will not quote it.

Such folks listen only to a voice that speaks as loud as the sound of five million people shouting into the editor's ears at one time. Lutheran bodies who have all a common duty to defend the good name of all Lutheranism should be able to unite their voice in that defense. G.

"As God Hath Prospered Him"

These words are written in 1 Corinthians 16:2 and are always worthy of consideration in our giving. Since in recent years there has been some encouragement to tithe in our circles, some will solve their giving problem very quickly by simply setting aside ten per cent for church and charities. We would be the last to discourage anyone from tithing, but the sainted Dr. Pieper, in his widely distributed essay "On the Giving of the Christians," said, if the Old Testament believer gave ten per cent under the Law, the New Testament Christian ought to start where the Hebrew stopped, namely, with eleven per cent. We have no law in the New Testament in this matter except the law of love. The love of Christ must constrain us in our giving. And that leaves it entirely in the field of individual consecration, limited, of course, by the Christian's ability. If tithing were the New Testament answer to the problem, St. Paul surely would have mentioned it. He does not. But he puts it thus: "As the Lord hath prospered him." To whom the Lord gives much, of him He expects much, and vice versa.

Mr. R. G. Le Tourneau has in recent years startled the people of our country with his assertion (and one that is strictly true) that his business belongs to the Lord. Of the Lord's money in that business he keeps ten per cent for himself and gives back ninety per cent to the Lord. He has completely reversed the idea of tithing, and he has set many Christian people to do some serious thinking about their financial responsibilities to their God. This man has come to the conclusion that since the Lord has prospered him, the lion's share of that prosperity must go back to the Lord. There have been others before him who operated along similar lines in their giving, although they did not receive as much publicity as he does.

The fact remains that our giving must be as St. Paul indicates. For some poor man, with a large family and a low salary, to give ten per cent to the Lord is often asking more than such an individual is able to give. On the other hand, for a wealthy individual to limit his giving to ten per cent would be a woeful abuse of the words of St. Paul. Giving is a matter that cannot be measured by the rule of percentage. When we are face to face with the question of giving, we must not overlook the fact that our omniscient Lord, as it were, still sits at the treasury of the Temple and observes what the people put into it. He sees the rich give of their abundance. He also takes note of the widow's mite. W. G. P.

Brotherhood Week and Its Abuses

Brotherhood Week has come and gone, and the taste it has left is not altogether to our liking. We are all for friendly relations in the civic field as between groups of citizens which differ in social status, in race, or religion. But it is almost impossible to conduct a movement for civic equality which will not reflect upon those who stand for definite religious convictions. And so we were made to feel during that week in February as if brotherhood relations demand of us that we deny our convictions also in the face of contradiction and error — at least for a week, as evidence of the feeling of "brotherhood."

In some small towns — exposed to unionistic propaganda more than the big city, because of the closer civic bonds that unite the population — the occasion was made one of unrestricted unionistic observances of the day. In a small Nebraska town we have a lady of the Danish Lutheran Church join ladies of the Baptist, the Methodist, the Congregational, and the Episcopal in a "World's Day of Prayer" service in the Congregationalist house of worship. The topic: "Make level in the Desert a highway for our God." And the keynote was struck as follows: "How can we ever hope to have a United Nations organization, politically, if the members of Christ's body cannot accept one another's differing ways, in love, just for one day out of 365?"

We are tempted to discard such reports as evidence of pure muddleheadedness. But it is much more than that. It is the very essence of religious indifferentism, the result of a lack of indoctrination. The participation of Lutherans in such unionistic affairs is a stumbling block to the weak and one of the chief hindrances to better relationships among Lutherans. G.

Neglect of the Sacrament

It is an old complaint in the Church that the Sacrament is not valued and appreciated as it deserves to be. Luther complains bitterly of the great neglect which was growing in his day. In our periodicals we have read repeated admonitions concerning this neglect. In the statistical reports also of pastors we noticed that these men of God called attention to the neglect of the Sacrament by no small number of communicants. Certainly, no one can say that all is well with our Church because of the faithful attendance of communicants upon the Sacrament. Therefore we naturally ask, What is wrong?

No doubt there are different causes at work. But one chief cause of this neglect of the Sacrament is this: There is not the proper hunger and thirst for the Sacrament. There is a lack of that hunger and thirst for righteousness of which Jesus said, "Blessed are they which do hunger and thirst after righteousness." But this lack of hunger and thirst for righteousness is produced by callousness towards sin. We may be sure that this neglect is not caused by the absence of sin. Do we not also hear much complaint concerning the sins in Christian congregations? There is Pharisaism instead of contrition, love of the world instead of love of God. There is much contempt for others, neglect of personal admonition, gossip, slander, backbiting, lack of love. Are not many lovers of pleasure rather than lovers of God? Right now, when our Synod is about to celebrate its centennial, we have every reason to search our ways, to examine ourselves, and to remember the words of Luther, "Whoever does not seek or desire the Sacrament at least some four times a year, it is to be feared that he despises the Sacrament and is no Christian." We fear that even among those who do attend the Sacrament with some regularity there may be those who attend because of custom, without proper self-examination. It is necessary that we speak of this. No matter how much we admit that we should repent, if we do not mend our ways in this respect, sin and sin's woes will increase. Let us therefore admonish one another to practice self-examination according to the Ten Commandments, so that a true hunger and thirst of the Sacrament may drive us to more devout and more frequent participation in this gracious gift of God, the Sacrament of the Altar. S.

CENTENNIAL CALL I **1847—1947**

"Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth's sake"

The Evangelical Lutheran Synod of Missouri, Ohio, and Other States was organized in April, 1847. That makes 1947 its Centennial Year

HOW DOES A CHURCH CELEBRATE A CENTENNIAL?

That's easy! Look what we were! A handful of congregations, worshiping in log cabins. Now look at us! Over a million people, who raised eight million dollars for the corporate work of the Church and thirty-five million more for our own parishes.
Look at us!

No. That is not the way. That is not the way that God's people are ever to be happy about anything. For if they are God's people, God is in them. What they do, they do because God does it in them. What they say, they say as though God says it. This Centennial is God's, not ours. ***"Not unto us."***

Who were we through all those hundred years? Did we come into the world because of the Missouri Synod? No. Most of us were just born into it. Our forefathers came because of equal opportunity, because of good farms, because of things they didn't like over there.
Really, why have we landed in the Missouri Synod?

GOD DID IT ALL. GOD SHAPED BIRTH AND LIFE, THOUGHTS AND PLANS, OF THE PEOPLE OF THE MISSOURI SYNOD THROUGH A HUNDRED YEARS, SO THAT HE COULD COME INTO MANY HEARTS WITH HIS KINGDOM. WE ARE ONLY HIS TOOL. WHAT IS GOOD ABOUT US IS ONLY AND ALTOGETHER WHAT GOD HAS DONE.

UNTO HIS NAME GIVE GLORY!

R. R. C.

He Bore the Cross

By PAUL G. KOCH, La Crosse, Ind.

They made Jesus carry His Cross. They made Him bear it to the place where it was to bear Him. They forced upon Him the shame and humiliation of carrying that which was to hold Him aloft on Calvary as an object of derision and scorn. All the way along the Via Dolorosa, the Way of Sorrows, He carried it. Alone He bore it until He broke down under the crushing weight upon His weary, bruised, and bleeding back. Then they found a man to share its weight with the stricken Son of God. They placed the Cross upon the shoulders of Simon of Cyrene, "that he might bear it after Jesus."

Simon carried only a wooden cross that day. Jesus, the Lamb of God, bore the enormous, crushing burden of a cross that all men in all ages fashioned for Him by their sinful deeds, words, thoughts, and desires. He bore that alone. All the sins of mankind — Jesus bore them all that Good Friday.

Jesus bore the punishment for sin. God had decreed: "The soul that sinneth, it shall die." Death is the inevitable punishment for sin. "The wages of sin is death." Physical death with all its dreadfulness and pain, eternal death with all that it implies for a soul to be forsaken forever by God — Jesus bore it all upon the Cross of Calvary.

Because Jesus, our divine Redeemer, bore the shame and the pain of the Cross for us, we are judged righteous before God. His Son has paid the penalty of our transgressions and has reconciled us to God by His blood. He has lifted us up out of the despair of condemnation and has drawn us to God by the Gospel of the Cross. Justified through faith, we need no longer fear the wrath of God. Our sins, all of them, have been forgiven for Christ's sake. And, where there is forgiveness of sins, there is joy and hope and

peace, life and salvation. All this — because He bore the Cross.

Because Jesus has borne the punishment for all our transgressions, we can also face the trials and vicissitudes of life with the comforting assurance that God deals only in love with those who are His own by faith in Jesus. Though God brings suffering into our lives, we can be confident that He is not punishing us because of our sins; God, the righteous Judge, cannot punish us for sins for which our Savior suffered. The troubles and afflictions of Christians are chastening operations of God's mercy and grace. Through these He draws us closer to Himself and strengthens our faith in Him who bore the Cross. Knowing this, let us take up our crosses, whatever they may be, and bear them willingly after Jesus.

During Lent we Christians stand once more beneath the Cross of Calvary. Once more we behold Him who "bore our griefs and carried our sorrows." Once more we marvel at the love of God that sent the Son of God to the Cross for sinners. Let us not forget that this love embraces all men. Jesus bore the Cross not only for us — He bore it for all men because "God so loved the world." Remembering this, let us, who have been drawn to His Cross, who have been justified and sanctified, proclaim the Gospel of the Cross so that many others may behold Jesus as their Redeemer and be saved. There is no other light than the radiance of the Cross to lead men into the way of peace and to guide them into the presence of God. May you hold high that Cross for your fellow travelers on life's road — and look to it yourself in faith.

The Cross — An Indictment

By RUDOLPH PRANGE, Little Rock, Ark.

The row upon row of white crosses that set apart vast plots of ground in various parts of the world as the burial places of Americans who died in battle were placed there to honor the memory of the dead whose graves they mark. They are intended as emblems of honor, and that they are.

But is that their only meaning? The lives represented by those crosses were sacrificed in war because nations failed to live together in peace. Who was to blame for those wars? A handful of dictators, who were determined to have their way regardless of cost in human lives and suffering? Certainly they must shoulder much of the blame. But are the rest of us altogether blameless? Why do we continue to have wars after so-called warmakers are defeated and their power destroyed? If all of us who claim to be followers of Christ had always lived true to that claim, had always done our utmost, with the help of God, to put into action Christ's principles of love and good will, had always been as zealous as we should have been to bring the regenerating Gospel of Christ to the unregenerate masses of all nations, might not God in His mercy have averted some of those wars, even as He was willing to spare the cities of Sodom and Gomorrah if ten righteous people could have been found there? Can we picture to ourselves the white crosses in our national cemeteries without being overcome by a sense of guilt? Those crosses are an indictment, charging all of us with sin, disobedience to the Law of God.

What is true of the white crosses marking the graves of our honored dead is true in a much higher sense of the original Cross, after which all those white crosses are patterned; the Cross which some nineteen centuries ago stood on Calvary, to which was nailed, and on which died, the Son of God.

Isaiah, living some 700 years before Christ, holds before us the Cross as an indictment — charging every one of us with responsibility for the crucifixion of Christ — when he writes: "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on Him the iniquity of us all," Is. 53:5-6.

There can be no doubt about it, the Prophet was referring to the suffering and death of Christ when he wrote the foregoing words. Acts 8: 32-35.

"The Lord hath laid on Him the iniquity of us all." The real sins which sent Christ to His death on the Cross were the sins of the world. — True, all manner of charges were lodged against Him by His human prosecutors. Because He claimed to be the Son of God, He was accused of blasphemy. He was accused of perverting the nation, forbidding to give tribute to Caesar, claiming that He Himself was Christ, a King. But every one of those charges was without foundation. He indeed claimed to be the Son of God, but He *is* that; hence His claim is not a mockery of God. Far from perverting the nation, He sought to save people from the perversions of others. The charge that He had forbidden the payment of tribute to Caesar was an outright lie; He had said: "Render, therefore, unto Caesar the things which are Caesar's," Matt. 22:21. Concerning His claim of kingship He told Pilate: "My kingdom is not of this world." The Sanhedrin admitted the innocence of Jesus by bringing in *false* witnesses, because the *truth* would not condemn Him. Herod acknowledged the innocence of Jesus by returning Him to Pilate without preferring charges. Pilate emphasized the innocence of Jesus by publicly washing his hands after he had approved the death sentence. Judas declared in despair: "I have betrayed the *innocent* blood," Matt. 27:4. Peter upheld the innocence of Jesus when he went out and wept bitterly after the threefold denial. God proclaimed the innocence of Jesus by raising Him from the dead.

Why, then, did God permit His Son to be put to death? — "All we, like sheep, have gone astray." Our first parents fell into sin. From them we have inherited guilt and a nature that is inclined to evil, because of which we sin daily in thoughts, words, actions; by doing and not doing; ignorantly and deliberately. "The Lord hath laid on Him the iniquity of us all." "God hath made Him to be sin for us who knew no sin," 2 Cor. 5:21. — That's why Jesus was crucified. "He was wounded for our transgressions." Jesus was punished for the sins of which we are guilty; He died in our place.

The sight of a Cross should make us conscious of our sins. — By nature we are inclined to think of ourselves as innocent. When others act differently from us, *they* are wrong, not *we* — so we think. As we hear and read about some atrocious murder or the prolonged trial of war criminals, we are apt to feel like the Pharisee, who thanked God that he was not like other men. In meditating on the suffering and death of Jesus, we are apt to denounce Judas, Peter, Caiaphas, Pilate, Herod — and stop there. Every one of us needs to confess with Marcellus in *The Robe:* "I crucified that Man." Dr. Alexander Whyte tells the

story of a man who dreamed that he saw Jesus tied to a whipping post and a soldier scourging Him. When the soldier raised his hand to strike, the dreamer rushed forward, intending to stop him. As he did so, the soldier turned around, and the dreamer recognized — *himself!* That dream should become a reality to us as we ponder the Passion of Jesus. We — all of us — scourged Jesus. The sight of the Cross should bring home to us the fact that we are sinners, should make us realize our responsibility for the death of Christ.

Such consciousness of guilt should not, however, drive us to despair. — "With His stripes we are healed." For that purpose God had His Son crucified that we sinners might be forgiven, escape hell, and inherit heaven. The blessed result of Christ's crucifixion is stated by Paul thus: "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them," 2 Cor. 5:19.

How should I now treat Jesus? — Suppose I had committed murder; another is suspected, tried, convicted, executed. How would I feel as a spectator at his trial and execution? That is how I should feel as I review the suffering and death of Jesus. Suppose that innocent murder suspect should rise from the dead, how would I treat him? Would I delight in slapping him in the face? Would I refuse, were he to ask me for a favor? Jesus did rise from the dead. How do I treat Him now? Do I find delight in using His name in vain, in cursing and swearing, or in displeasing Him otherwise? Am I sluggish to respond when He calls me to service — to honor Him by worship, to confess Him before men, to tell lost souls how they might be saved, to show mercy to those in need?

In his history of France, William H. Hudson comments on the religion of King Louis XI thus: "His was the kind of religion which merely drugs the conscience and has no relation with conduct and no hold upon life." Whether that was true of Louis XI is beside the point; the question every one of us should ask is: Is that a true description of my religion?

Thus might I hide my blushing face
While His dear Cross appears,
Dissolve my heart in thankfulness,
And melt mine eyes to tears.

But drops of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away,
'Tis all that I can do."

Take my life and let it be
Consecrated, Lord, to Thee.

Towards a Greater Lutheran Fellowship: Prospects and Predictions

An Appraisal by the Editorial Staff

I

This inquiry is occasioned by certain requests from our readers. Our editorial announcement in the last issue of 1946 placed Lutheran unity only fourth in the matter of topics deserving high priority in these pages; yet in our correspondence it easily ranks first. The following letters are typical:

"I read with considerable interest but very little understanding the article in the last WITNESS concerning union with the other Lutheran synods. I believe a lot of us would appreciate a lucid report on what progress has actually been made in this line and what are still the chief bones of contention. I doubt that one per cent of our members have any idea of what is actually keeping the synods apart." Walter F. Stromer, Hastings, Nebr.

And this from a pastor:

"From a brother who hasn't any hope for a union of all who call themselves Lutherans but hopes that all these disputations will some day unite in this country all who are truly Lutheran. Maybe even that is too much to hope for in view of the slight interest so many of our laymen take in doctrine.

"I like your challenge to Lutheran laymen that they take more heed to doctrine. Even God's pity on us who strive for pure teaching won't save our Lutheran Church if the laymen leave doctrinal matters to the doctors." W. P. Sauer, West Bend, Wis. (Wisconsin Synod.)

Mr. Stromer refers to the two articles by Dr. Hamann. He has not found in them what he wanted. Yet these articles contain in classical form the principles on which we contend for the possibility of a God-pleasing extension of fellowship relations among Lutherans. We ask that our readers keep these two issues of the LUTHERAN WITNESS and read these essays until they can give a clear account to themselves of the kind of proposal which avoids both extremes — that of yielding any part of God's truth for the sake of union, and that of demanding more than can be taught on the basis of what Dr. Pieper used to call the *ipsissima verba*, the *very words*, of Scripture.

Now, to begin with, we are not at all concerned with the idea of *prospects*. Like when beginning a mission in a new field, we leave the results to God. That applies to beginning a church membership class. And it applies to the work of removing disunion among Lutherans. Our goal is that they may, in the largest possible measure, labor and worship together, share each others' pulpits, and join in Holy Communion. Let there be no mistake about it — *we labor with God and for God when we labor for Lutheran union.* They are seeking to frustrate the will of God who create difficulties and offenses by which the striving towards a larger fellowship may be frustrated. And the future is with God.

Among the purposes for which we are united in a synod is the removal of divisions for which there is no warrant in the Word of God. Such divisions are called "schisms," and our synodical constitution quotes Romans 16:17 in this connection. We are bound together as congregations and individuals to labor for union where it can be done in the unity of the true faith. As Editors of an official organ of this Synod we could take no other stand if we wanted to. And the question of *prospects* does not concern us at all.

In the third place, this Editorial Staff holds that the resolution was soundly Scriptural by which our Synod declared in 1938 amidst tremendous rejoicings by a three times unanimous vote that the matters in controversy with the American Lutheran Church had been settled and a God-pleasing basis for future fellowship had been offered and accepted at this meeting. Criticism of these resolutions was soon voiced by the Norwegian Synod and by the Wisconsin Synod. The *Proceedings* of 1941 and 1944 show that also some of our own people took exception to the principles of fellowship there announced. However, at the conventions of '41 and '44 no action was taken rescinding the 1938 resolutions or withdrawing any part of them as contrary to the Word of God. During the six annual conventions held by each District of the Missouri Synod since 1938 not one District adopted resolutions disapproving of this doctrinal basis. The prospects are that this doctrinal basis of 1938 will continue to stand as an orthodox pronouncement of the Missouri Synod.*

* The faculty of Concordia Seminary examined the original Declaration of the A. L. C. late in 1937 as to its doctrinal soundness and suggested no change. In this, as in a meeting later in 1938, when the doctrinal basis was discussed with representatives of the Wisconsin Synod, no voice was raised at any time within the faculty against the Scripturalness of the synodical resolutions.

What are the prospects of a more general adherence of Lutheran bodies in America to a soundly Biblical doctrinal basis of fellowship? There is only one observation which does justice to the situation as it exists today in the various Lutheran bodies†: In all these bodies there is a trend towards a more conservative doctrinal position as represented in their official resolutions, their church papers, and their doctrinal publications (sermon books, handbooks for teachers, devotional literature, etc.). The trend is so definite that it has been made a point of criticism of Lutherans in general in the *Christian Century*. It is regarded as a fact difficult to explain that Lutherans are growing more conservative while the rest of Protestantism is disintegrating doctrinally. The time is past when synods and synodical organs would propose that we get our Lutherans together regardless of agreement in doctrine. We find throughout the Lutheran Church a desire to have, first of all, unity before we have organic union. The prospects are that with the leadership now guiding these bodies the trend towards a true unity of the spirit will by the grace of God continue. To the same degree, tolerance of unscriptural views must decline.

As concerns the *American Lutheran Church*, we have no reason to question the correctness of the terse summary by Dr. H. Hamann (1944): "The A. L. C. has committed itself to the position occupied by the Missouri Synod, for it has accepted the Brief Statement in its Declaration." That was 1938. What the prospects are that the American Lutheran Church will continue to regard its official doctrine as in harmony with that of the Missouri Synod — *we don't know*. We have reported the fact that in some conferences our men have found A. L. C. pastors taking a wrong stand on conversion, inspiration, predestination, and other doctrines. We have reported the action of several A. L. C. conferences (not "Districts," as charged in some of our Synodical Conference papers) which definitely revived old accusations against the Missouri Synod. What the prospects are of having such opinions disavowed by the A. L. C., *we don't know*.

This paper has consistently endeavored to present a true picture of *Inter-Synodical* meetings. It has gone out of its way to request reports from meetings at which disagreements have developed. It has toned down the optimism of many a report recording doctrinal harmony, point for point and man for man, in large Missouri Synod-A. L. C. conferences. The evidence is overwhelming for complete agreements revealed in the discussion of the 1938 Resolutions and of the Affirmation. But the official meetings between A. L. C. and Missouri union committees have led to no positive result. What the A. L. C. will do when this matter comes before it, we don't know and cannot predict. But our inquirer, and those who ask the same question as Mr. Stromer, here have their answer. Differences in doctrine still exist in various areas as between the A. L. C. and Missouri. In other areas no such differences exist at all. The next step, which need not be the last, is a pronouncement from the synodical bodies as to their official position toward each other.

† We exclude the Lutheran Free Church and the Danish Church (Des Moines), whose official teachings are not soundly Lutheran.

II

Because we have a hope, inspired by trust in the Word of God and in the effectiveness of the prayer of our Lord, John 17, that unity and a larger fellowship are in prospect, we have been accused of saying that the over-all situation is rosy and that union might soon be consummated. We have almost countless times said the very opposite. We have as early as 1938 (LUTHERAN WITNESS, page 219) warned against optimism. We have pointed out that differences do exist, though not in the officially acknowledged and pronounced teaching, yet somewhere in the teachings of these bodies, that pertain "not only to non-fundamentals." We have stated definitely that "fraternal relations are now impossible" and have in articles of our own and of Dr. Arndt pointed out the obstacles (1940, pages 186, 261, 327, etc.). We have quoted one of the WITNESS Editors as saying in the meeting in 1941: "Our Synod is in a new position, since it has for the first time (1938) adopted a joint statement of doctrine with a synod which had once differed from us. There is even now no perfect doctrinal agreement (in the *publica doctrina*); yet we have an official basis for future fellowship." (1942, page 169.)

The LUTHERAN WITNESS has never maintained that "there is unity of doctrine between the Missouri Synod and the American Lutheran Church." We have taken great pains to limit these statements to the union articles adopted in 1938. We have gone out of our way to say that these 1938 Resolutions "do not mean that there is church fellowship between our Synod and the A. L. C." We have stressed also the *conditions of fellowship* which were contained in the 1938 Report.

One of your Editors moved adoption at the Synodical Conference meeting in Chicago, 1940, of the resolution which said: "It is generally conceded that obstacles exist, some of which are believed by many members of the Synodical Conference to be not only of a practical, but also of a doctrinal nature. The need of removing these obstacles is recognized by the Missouri Committee on Lutheran Union, which has taken, and is taking, steps toward this end. The outcome is still pending." (See LUTHERAN WITNESS, 1942, page 448.)

What does this all add up to? Our Synod has approved of a certain doctrinal basis sufficient for future fellowship. We hope, pray, and labor for the establishment of fellowship on the basis of that doctrinal agreement. Then there is the "Public Doctrine" of these church bodies as it is found in their books and periodicals, as it is heard in their pulpits and lecture halls. We are engaged, and the American Lutheran Church is engaged, in establishing how far that public doctrine agrees with the officially adopted doctrinal basis.

After all, synods can only *advise* the congregation in matters of fellowship. This has been our position for a hundred years. When the Illinois Synod joined the Missouri Synod in 1875, our authorities were not satisfied with a resolution of the synod; each congregation was called upon to vote on the fellowship relation. If our Synod would vote this year that we have fellowship with the A. L. C., this would concern our official dealings of body with body only. It would compel none of our congregations to enter into this relation. It is the congregation that has the unrestricted right of entering or refusing to enter into fellowship, mindful of her divine prerogative, 1 Cor. 3:21-23; and remembering the Apostolic warning, that while all things may be lawful, not all things are expedient, 1 Cor. 10:23.

Please send addresses of all hospitalized service people and veterans (World Wars I and II) to the Army and Navy Commission of the Lutheran Church, 211 North La Salle Street, Chicago 1, Ill., so that these people can be referred to our chaplains and hospital pastors

Our Church's Work Under the Southern Cross

By O. A. DORN, Manager Concordia Publishing House

II

While in Rio de Janeiro I had an opportunity to discuss District matters with President Hasse, arrange for a new outlet for the Lutheran Hour, and visit the Baptist Publishing House. President Hasse then accompanied me to Porto Alegre, where I was to make a study of our Casa Publicadora Concordia (Concordia Publishing House) and visit the Concordia Collegio (Concordia Seminary).

Porto Alegre is a city of 300,000 inhabitants. We have three congregations in the city. The greater portion of our Brazilian constituency is in the state of Rio Grande do Sul, of which Porto Alegre is the capital.

We are Digging in at Buenos Aires
President S. H. Beckmann pointing to the foundation where the cornerstone is to be laid for the new seminary in Buenos Aires

The publishing house was begun many years ago as a sales agency. When the District printing requirements grew to larger proportions, a printing plant was added through the efforts of a number of local members. The manager is Mr. Guilherme Goerl, who has about eighteen employees in the store, office, and printing plant. It is well located at the corner of Farrapos and São Pedro Avenues, in a section of the city that is rapidly expanding. The men prominent in the activities of our publishing house are Dr. Paul Schelp, chairman of the Board, Dr. L. Rehfeld, treasurer, Rev. W. Wadewitz, who is now on his way to the United States for a furlough, and Mr. Schoen, a local dentist. The value of the property has risen tremendously during the past few years. Farrapos Avenue is a hundred-foot-wide boulevard, which eventually also will be the intra-American highway, leading from Alaska to the tip of South America. The plant has been operating under difficulties because of extremely crowded quarters. Larger facilities are necessary for more efficient operation.

Our Concordia Seminary in Porto Alegre is located on a hill overlooking the city. The area surrounding the seminary is being developed into a fine residential section. A new building is now being erected to provide additional lecture quarters and other needed facilities. At present about eighty students are enrolled. Nine additional students are doing supply work in mission fields because of the shortage of pastors. At this college, students have an opportunity to take preparatory work as well as theological work. The school library is still small and is in need of more theological books in both the German and the Portuguese languages. Adjoining the college is a small athletic field with a running track, so that the students may keep themselves in good physical condition. The president of the college is Prof. Otto Goerl.

While in Porto Alegre I witnessed the preparations for the annual carnival festival which takes place on the two days before Lent. The people in a city block combine their ingenuity and talents in the arrangement of stunts, costumes, songs, and dances. The groups vie with one another and parade through the main streets of the business section, singing, dancing, and beating drums. The practice period continues for several weeks; then on the two days before Ash Wednesday everyone takes part in the festivities. The merrymaking goes on in a very orderly fashion, without rowdyism or disturbances, for the Brazilian is a polite individual.

During the entire week the leaders of the Brazilian District demonstrated a fine spirit of co-operation. At the airport good wishes and good-bys were extended to all, Here another plane was boarded, which was to take me to Buenos Aires for a visit with the leaders of the Argentine District.

At the airport in Buenos Aires I was met by Pastor S. H. Beckmann, President of the District, Prof. A. Lehenbauer, and Mr. Glaser, a member of one of the congregations.

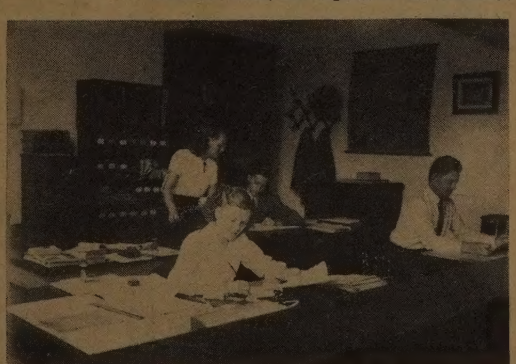
On the way to President Beckmann's home we passed the tract of land purchased three years ago for the purpose of erecting seminary buildings. The following day we had an opportunity to view the area more closely and to inspect the construction work now going on. Today the tract of land is valued at eight times the original purchase price. These new seminary buildings are sorely needed, because the quarters now being used are entirely inadequate and unsatisfactory. The construction plan also includes three dwellings for professors. During the coming year there will be twelve or thirteen students at the seminary. A few others will be doing supply work. The three professors are Director Fr. Lange, A. Lehenbauer, and E. J. Keller.

The Argentine District has about 13,000 members. As in Brazil, the distances between preaching stations are great, and travel is slow. While there are no parochial schools, District officials are preparing to establish them as soon as practicable. The Lutheran Hour is also being broadcast in several cities in Argentina to assist the missionaries in bringing the Gospel to the people.

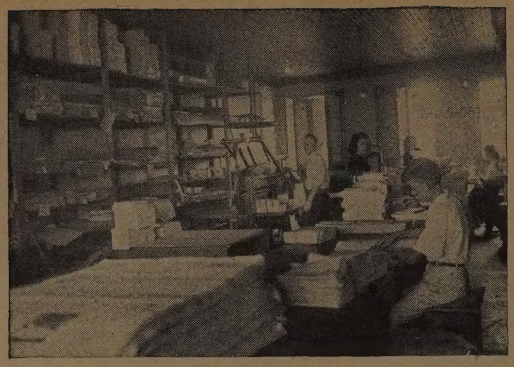
President Beckmann and President Hasse are planning to attend the Centennial Convention in Chicago in July of this year.

Buenos Aires, the capital of the country,

At a Corner in Porto Alegre
Rev. R. Hasse, Prof. W. Wadewitz, Dr. P. W. Schelp, and Pastor A. Heine



Office of the Casa Publicadora Concordia at Porto Alegre
Mr. Guilherme Goerl, Manager, at extreme right



Bindery and Folding Department of the Casa Publicadora

is a very clean, modern city, with four million inhabitants. It is known as the New York of South America. The greater portion of the commerce for the entire country passes through this city. Its business section is large and modern. In the outlying sections of the city gigantic new industrial plants are being erected. Among them are textile plants, which are to supply all of South America with textiles. Modern housing projects have recently been developed by President Peron.

On our return trip we left Buenos Aires about 8:15 A.M. According to the schedule we were to go over the Andes to Santiago and then on to Lima, Peru. On the flight up the west coast we were to make a short stop at the mining town of Antofagasta, Chile. However, it developed into a twenty-four-hour stop because of motor trouble. This city is located in a desert area along the coast of Chile. Its inhabitants are largely Indians. The primitive and unsanitary conditions in which they live are almost unbelievable. The city of Antofagasta is important as a seaport for the shipment of copper and nitrate, which are mined in large quantities near by in the Andes.

The following day we were able to continue our trip to Lima, Peru. This is a city of many beautiful Catholic cathedrals but few educational institutions. It is perhaps the one city in South America in which there is still some evidence of the ancient atmosphere. Our Church has not yet begun work in Peru. We hope that also this field is reached soon.

Another plane was boarded in the evening for a night flight to Balboa, Panama. This was to be the final stop. Here we were met at 5:30 A.M. by Pastor Alvin Wagner, who is in charge of our Lutheran Service Center in the Canal Zone. The center was opened during the war, and because of the large number of service men regularly stationed in the Zone it is being continued.

In addition to operating the Center, Pastor Wagner has a mission station where he holds regular services. The members will soon be organized into a permanent congregation. In Panama City he discovered a colored congregation which had no affiliation with any church body. At present he is instructing the colored pastor in Luther's Catechism in the hope of eventually gaining the group for membership in the Missouri Synod.

After a day in Panama we again boarded a plane which took us back to Miami and then on to St. Louis.

The Lord has given us an opportunity to preach the Gospel to our South American neighbors. Through modern methods of transportation the field has been brought closer to us. May the work of our missionaries also be brought closer to us, so that we may offer them our support through prayer and through our gifts for South American mission work.

Store Front of Casa Publicadora Concordia

Common Objectives in Primary Education

A co-operative visual teaching endeavor of the American Lutheran Church, the Augustana Synod, the Evangelical Lutheran Church (Norw.), and the Missouri Synod will become a reality May 1, when ten hand-drawn film strips depicting the Ten Commandments will be released.

Representatives of the Boards of Parish Education of the ELC, the Augustana Synod, and the Missouri Synod, and the Wartburg Film Service of the ALC and the Evangelical Film Service of the ELC, met recently in St. Louis to give the films final approval.

The script has been written and approved by all the co-operating groups. Church-Craft Pictures of St. Louis will produce the films, while distribution will be handled by the designated agent within each group represented.

The Lutheran Intersynodical Committee on Parish Education met at Chicago January 20—21, with 14 representatives of six synods, including Missouri, in attendance.

Papers read and discussed were "Christian Education in the Rural Church," "Christian Education of Young Adults," and "Building and Equipment for Parish Education"; topics discussed were "Rethinking Confirmation" and "Visual Aids in Parish Education." A panel discussion was held on "Building Up the Enrollment of the Church School."

Two motions were passed that a committee draw up "a series of resolutions expressing basic principles for the guidance of church boards of parish education and congregations in the production and use of projected pictures" and that "the 1948 program give considerable place to discussion of production and use of projected pictures."

Dr. J. Vincent Nordgren (Aug.) and Dr. S. White Rhyne (ULCA) were reelected chairman and secretary, respectively.

The next meeting of the study group will be held in Chicago, January 19—20, 1948.

The Lutheran Intersynodical Committee on Parish Education is the group which developed the *Christian Growth Series*, used by the American Lutheran Church, the Augustana Synod, and the United Lutheran Church. It has produced a set of film strips visualizing Luther's Catechism, which will be used by the Missouri Synod, the American Lutheran Church, and the Evangelical Lutheran Church. Now it is developing a new series of teachers' training texts for use by the Augustana Synod, the American Lutheran Church, and the United Lutheran Church.

N. L. C. Newsletter

A Prayer for Seamen

'Twas on the Sea of Galilee
That Thou didst make the storm to flee;
And raging waters, fierce and high,
Were calmed before Thy stilling eye.

Today our vessels once again
Are crossing seas with goods and men.
Their safety, Lord, is in Thy care;
A voyage safe Thou canst prepare.

Our hearts are anxious as we wait
To hear the word as to their fate.
Is low the wind? Is calm the sea?
Are safe their souls? Are they with Thee?

Again, dear Lord, arise in might,
And see with love this fearful sight.
Still raging wind, and calm the sea!
We place our trust, dear Christ, in Thee!
Amen

G. T. Schmoock

World Relief: Berlin Orphanage

With the winter months quickly dropping away and more balmy spring days approaching many sections of the United States, it is sometimes difficult for people to still realize the need of stricken individuals in cold and wind-swept areas of Europe who have so little clothing, so little food, so little happiness, and so little hope.

We Christians, because of our love to Christ, naturally will endeavor to keep those people alive. As spring days are approaching, we dare not fail them; they need our help so badly.

The letters coming into our office are evidencing every day that the generous support from our Lutheran Church is being received with gratitude and heartfelt appreciation. Particularly have we been receiving stirring letters from orphans and children who are being helped by Synod's recently inaugurated Child Feeding Program. Their handwriting may not be too legible, their sentences sometimes incomplete; but the sincere appreciation for our gifts is readily perceived from the letters they write.

Recently there appeared such a letter from Berlin. It was not written by children, but it contained interesting information about some of the unfortunate youngsters we are supporting in the Lutheran orphanage of that city.

The letter was written by Mr. Kern, who is a member of Bethlehem Lutheran Church, Saginaw, Mich.

During the last Christmas holidays Mr. Kern had occasion to invite seven of these orphans to his American headquarters in Berlin. His interesting report reads partly as follows:

Gunther is seven years old. Judging from his appetite, one might think that he is ten or eleven. He is the brother of another orphan at our Berlin establishment, Hans Peter, who resembles Gunther but is more the usual size for his nine years. These two boys were left orphans when their mother was killed during one of the bombings of Berlin, and their father has been missing three years in Russia. No word has ever been received that he is dead or that he has been taken as a prisoner.

Gerhard, who is four, Gunther, thirteen, and Helmut six, are also brothers although none of them resembles the others. Their situation is much the same as that of the other two boys, their mother having been killed during an air raid and their father missing in the East. Having previously lived in Berlin, these three boys have wandered from one place to another until they were finally brought to the orphanage in November of last year. One of their greatest joys, and one they never tire of talking about, is that after months of separation they are again together.

There is another boy whose history is rather interesting, a boy who has the appearance and bearing of a young man although he is only twelve. His father and mother are both living in the Polish-occupied zone of Germany, from which he was brought by the Russians to Berlin in a car. After his arrival here he looked in vain for his aunt, for she too had been the victim of a bomb; and then he wandered from place to place in Berlin, eating and sleeping wherever he could until finally some man brought him to our orphanage.

When the boys came here tonight, they seemed not to understand just what all this business of being invited to a well furnished home for dinner was about. However, after their German mistress had helped them remove their coats and they had walked into the large living room, their shyness was suddenly removed; for there, in front of their eyes, was an electric train set, complete with tracks, switches, villages, and lights. . . . There is nothing which will capture a young boy's attention quicker than a superelectric train like this one. So engrossed were they with the mechanics of this new discovery that in spite of their apparent hunger some difficulty was encountered in breaking them away from their play for dinner.

This is indeed a heart-warming sight. The table is large in order to accommodate the seven children and five grownups here tonight. . . . Carl Heinz has just whispered to his friend that he wished his mother were still living so that she too could see all that he has to eat tonight. Little Gunther has just taken a deep breath after disposing of his third plateful of meat and potatoes. . . .

Now everyone has finished the main course of the dinner, and the children are eagerly awaiting the ice cream which one of the boys has in the kitchen. Gerhard does not see how he can possibly eat more; but ice cream is a rare treat, and he cannot pass up this chance. . . .

Dinner is over, and each boy is heading once more for the electric train. There are three individual trains, but the streamliner is the favorite because it runs the fastest. Now Gunther has hit on an idea; why not see how many cars that streamliner will pull up the hill? So all boys are hastily attaching the remaining cars to the engine to try this interesting experiment. As the engine sputters and stops, but then again slowly begins to climb over the hill, loud cheering breaks forth. For the first time tonight, with stomachs full of good food, and playthings to amuse them, these seven boys have forgotten all their cares for a while and are laughing as only children can laugh. . . .

It is about time for them to leave. But first there must be a gesture of appreciation, a custom among most European children. Karl, the oldest, and the only one who speaks fairly good English, steps forward. He is expressing his sincere thanks and those of all the boys for the wonderful evening they have had. And although the thank-you may not be uttered in precise New York dialect, nevertheless it is a thank-you coming from the depth of the heart.

As they leave, each boy shakes hands and expresses himself over and over again with "Thank you, Thank you."

The same thank-you can be heard throughout all of Europe as one after one, dozen after dozen, thousand after thousand expressions of thanks reach our people who are sending food and clothing abroad. These people are appreciative of what we have done for them in the past winter and know that if it had not been for our gifts, their existence would have been questionable indeed. E. W. G.

Missouri Names

Significance of Concordia

The name "Concordia" has always been especially beloved by Missouri Lutherans. Lutheran churches have been so entitled at Kirkwood, Maplewood, and many other places, as have Lutheran schools and colleges, and likewise the town of Concordia in Lafayette County, so named in 1868 by a Lutheran minister. The name is in fact quite as distinctively Lutheran as Westminster for well-known historical reasons is Presbyterian or Epworth is Methodist. It may almost be said that Concordia embodies the very spirit of Lutheranism.

Yet why this should be so has never yet, so far as I am aware, been satisfactorily explained. A few authorities have connected the name with a line in Schiller's *Lied von der Glocke:* "Concordia soll ihr Name sein." But it hardly seems likely that its special association with Lutheranism could have arisen merely from a single passage, even in so great a poet as Schiller.

Perhaps the true explanation may be found in the history of the famous old school that bears the name in St. Louis, Concordia Seminary, the oldest Lutheran institution of higher learning in Missouri. Brought to St. Louis in 1849, it had been founded ten years before in Perry County, in the very year of the original settlement there of the Saxon immigrants. The historic log cabin which was its earliest home is still preserved at Altenburg, where the devoted little colony passed through stormy and difficult days.

Whether it was called Concordia before it came to St. Louis we do not know. But it seems likely that the name was on the hearts and minds of the Saxons before they ever left Germany to find a land where they could practice in perfect freedom the faith they held so ardently.

Back in Dresden, as we are told by W. O. Forster, whose "Settlement of the Saxon Lutherans" gives the completest account of that stirring chapter of Missouri history, the prospective pilgrims used to hold "Concordia Hours"—so called because their chief subject for discussion and meditation was the Lutheran "Formula of Concord." The reference is to the Confession of Faith adopted by the Evangelical Lutheran Church back in 1580, sometimes known in short as the "Concordia."

Here at last is the clue we have been looking for to the significance of all the Missouri Concordias. The beloved name must have been far older than the Perry County settlement of 1839 or the poetry of Schiller. Its distinctive Lutheran associations go back to the very foundations of the denomination.

R. L. RAMSAY in
St. Louis Globe-Democrat
Feb. 16, 1947

"Jesus of Nazareth Passeth By"

ST. MARK 10:46

The Church is repeating the age-old cry:
"Jesus of Nazareth passeth by."
Come at this holy season of Lent.
Humbly acknowledge your sins and repent.
O Earth! Earth! Earth! Heed the solemn cry:
"Jesus of Nazareth passeth by."

Blind Bartimaeus was glad to hear
That the God-Man Jesus was drawing near.
And none could silence his anxious plea:
"Thou Son of David! Have mercy on me."
He wanted this Savior's help just then.
And the Lord never passed that way again.

Yes, the Master stopped at that beggar's plea,
And, oh, that is comfort for you and for me.
What would'st thou have? Did this beggar dare
To voice the wish of his heart in prayer?
Ah yes, and the Master's healing touch
Gave him the sight he wanted so much.

We are beggars all and blind from our birth.
Stumbling and falt'ring we walk through this earth.
For sin robs us all of our spiritual Light.
O Earth! Earth! Earth! Hear the Lenten cry:
"Jesus of Nazareth passeth by."

Will you heed the gracious call today?
Will you come to worship, to praise, to pray?
Or will you be deaf to the Church's cry
And let Jesus of Nazareth just pass by?
O Earth! Earth! Earth! Heed His call today.
For the Lord may not pass again this way.

ESTHER A. SCHUMANN

A Blow at Religious Freedom

By the thin margin of 5 to 4, the United States Supreme Court has ruled that public school funds, raised by taxation, may be used to pay for transportation of Catholic school children in New Jersey. Thus a blow has been struck at the American principle of separation of church and state from a source from which it had been least expected.

Speaking for the majority, Justice Black held that because the school bus money would be paid to parents or children, it served a public good and could not be called government aid to religion.

Justice Rutledge, speaking for the minority, asked, "Does New Jersey's action furnish support for religion by use of the taxing power?" and answered that it certainly did. The purpose of paying the bus fares, he said, was to transport Catholic children to a place where they would receive primarily religious teaching and guidance. To aid this religious purpose with public funds is exactly what the Constitution forbids, Justice Rutledge declared.

The Supreme Court justices thus split on the question of purpose. The majority held that the use of tax money for transporting students to church schools is for the public good, whereas the minority maintained that this use of tax money was for a religious purpose and therefore contrary to the American concept of government.

A church school, we repeat, aims to propagate religion, and that aim and purpose cannot be circumvented by channeling state aid for church schools to the parents of parochial school children, as a letter contributed by a reader and printed on this page proposes. Whether state funds are contributed directly to church schools or to the parents or children, the fact remains that such aid is for a religious purpose. For the state to serve that purpose militates against the traditional American conception of a "permanent separation of the spheres of religious activity and civil authority."

Calling attention to the fact that 16 states provide for transportation assistance to parochial schools, the *St. Louis Post-Dispatch* says editorially: "Amid the legal confusion, it is clear that many citizens are taxed, however indirectly, to support religious teaching in which they have no conviction." And the editorial correctly observes: "The astonishing thing is that after so many years of sturdy and jealously guarded independence, religion is now considered so feeble as to need government help."

What the *Post-Dispatch* does not say, cannot say, perhaps does not know, is that Catholicism is not so much in need of government funds as it is determined to foist upon the American way of life the Catholic doctrine of the subserviency of the state to the advancement of Catholic interests.

Those in the Lutheran Church who see little reason to object to state aid for parochial schools, may well heed the words of dissenting Justice Jackson: "If the state may aid these religious schools, it may therefore regulate them. Many groups have sought aid from tax funds only to find that it carried political controls with it."

Editorial in *St. Louis Lutheran*

From a Pocket Notebook

Our congregations have learned the value of good promotional sketches by the architect as a means of encouraging contributions to the church building fund. Our Savior's Church at Pratt, Kans., with a modest program of $25,000 for its new church, has published a booklet of sketches that are a delight to the eye. . . . *Preaching Through the Press*, the series of syndicated advertisements for the teachings of our Church offered by the L. P. O. of St. Louis, is now in its third series and going strong. Order from *St. Louis Lutheran*, 114 N. Seventh St., St. Louis. . . . Much raising of eyebrows over the achievement of Editor Klausler in offering a John Foster Dulles article in the February issue of the *W. L. Messenger*. . . . "The difference between a conviction and a prejudice is that you can explain a conviction without getting angry." . . . Still with the printers — here are some marvelous modern designs worked up by Luella Hetzke, a River Forest student, for a series of pamphlets on church attendance prepared for St. Paul's Church, Melrose Park, Ill. Text by the junior pastor, the Rev. M. R. Kluender. . . . "Today, in one hospital," he said, "nine little children had to have their feet amputated. They had frozen their feet during the journey from Schlesien to Berlin." *National Lutheran Council News Bulletin*. . . . "There is not yet in the world a sufficient appreciation of the real teacher. There is no need for any man to be more than a teacher, one who has the privilege of opening up the wonders of a subject to an awakening mind," Cornelius Weygandt — in *On the Edge of Evening*. G. P. Putnam's. . . . Dr. J. T. Mueller, Professor of Dogmatics at Concordia Seminary, is assisting with the work of teaching and preaching in our Good Shepherd Colored Mission. . . . The Rev. Adolph R. Meyer has just been made president of a P. T. A. in Honolulu. Judging from his fellow officers who have names like Kum Tsui, Au, Uyeda, Mahikoa, and Ambo, he has gone pretty well native by this time. . . . Unsigned, ten pages of longhand in comment on an article which appeared Dec. 3. We have only read the P. S., which says that the writer has many texts which show how the Lutheran Church "teaches different than the Bible." . . . At Sioux City, Iowa, "Each One Reach One" is carried on by the Lutheran Service Society sponsoring a half-hour radio message every Sunday night, with W. P. Clausen, speaker. . . . Our *Kinderheim* in Addison sent off more than 2,000 balloons carrying the names of attendants at the fall festival. An intriguing map shows the spots in Michigan, Ontario, and New York at which balloons were picked up. . . . The Rev. H. J. C. Grimm of Marcus, Iowa, supplies a table of daily Bible readings, four months at a time, to the people of Trinity Church. . . . For aggressive publicity the February blue ribbon goes to the mission activities group of Concordia Teachers Colege. Its *Torch* is decidedly homemade, but this reward goes to energy. . . . Handling some of our second-class mail of last fall, there is the Elizabethton, Tenn., *Star*, with its more than four solid pages carrying news about newly dedicated Redeemer Church. The Rev. Martin J. Mueller is pastor at this outpost in the Tennessee hills. . . . Our appreciative references to the San Francisco Bay area have had some strange repercussions. From Washington State we receive a marvelous booklet of colored photographs depicting the Inland Empire and the mountains of the Olympic Peninsula. Also a truly magnificent promotion booklet of Seattle and surroundings, side trips, climate, parks, mountains, and seas. We are also informed that literature setting forth the charms of Los Angeles is under way. . . . *Sports note*, 1947: The Midwest Lutheran Basketball Championship will be at stake in Senior, Junior, and Girls divisions when top Lutheran teams throughout the Midwest meet in Cleveland on April 12 and 13. . . . *Sports note*, 1868: Student of Theology August L. Graebner swam the Mississippi to the Illinois shore and return. Graebner and Mees held the fencing championship. . . . J. W. Bauer and family operating a plywood industry at Hampton, S. C., travel a 64-mile one-way trip to church at Martin Luther Church, Savannah, Ga., the Rev. R. P. Sieving, pastor. And they don't miss early morning, evening, and midweek services. Mr. Bauer belongs into our book. Life has no greater joy than to preach to such parishioners.

G.

Uncle Joe's Corner

After dinner, Charlie Bonner and his uncle returned to the library. There Uncle Joe said to his nephew: "I am going to call your attention to a secular writer whom no young man should pass up; that is Lord Bacon."

"Do you mean Francis Bacon, Viscount St. Albans?"

"That is the very one."

"But, Uncle, he wrote in Latin, did he not?"

"Yes, he wrote his large philosophical writings in Latin. But he also wrote a very popular work in English, his *Essays.*"

"I suppose you are referring to that book which Father calls Bacon's *Essays.*"

"That is exactly the volume which I mean."

"I have looked into those essays. Father also recommended them to me. But it is written in somewhat difficult old English, and there are a great many references to ancient literature and mythology."

"True, my boy, but that is just one of the things you ought to learn while you are young — not to follow the course of least resistance. Bacon's *Essays* are worth careful attention."

"Uncle, since you mention him as one of the excellent writers, what are his excellencies?"

"I will mention only one which he has in common with Shakespeare. He quotes Scripture frequently and refers to Biblical incidents almost on every page."

"Come to think of it, Uncle, I have heard it said that some people claim that Lord Bacon is the one who wrote the works which go by Shakespeare's name."

"That ought to impress you with the importance of this man Bacon. Some people have actually supposed him to have written Shakespeare's works."

"What is your opinion on this question, Uncle Joe?"

"I am convinced that Bacon did not write these dramas. Shakespeare wrote them. But the very fact that some supposed Bacon to have written them indicates the high esteem in which he is held."

"We have a teacher at school who frequently quotes from Bacon's *Essays.*"

"The truth is that many quotations from his *Essays* have become so well known among men as to be read and re-read almost as frequently as the best-known quotations from Shakespeare."

"Uncle, there is one quotation which I recall about books, but I cannot quote it from memory."

"No doubt you refer to this one: 'Some books are to be tasted, others to be swallowed, and some few to be chewed and digested.'"

"That is the one. I have a hazy idea what Bacon meant by this figure of speech, but, tell me, what do you think he meant?"

"Bacon himself tells you what he meant. I shall read that to you. I have the volume here."

Uncle Joe took down a copy of Bacon's *Essays,* and, turning to the essay on "Studies," he read:

"Some books are to be read only in parts; others to be read, but not curiously; and some few are to be read wholly, and with diligence and attention."

"What do you think he meant by saying that some books are to be read, but not *curiously?*"

"The connection shows that by this word *curious* Bacon meant what we now express by the words *close attention.*"

"Which books, would you say, are to be tasted only, that is, read in part only?"

"I think that under this head we may safely classify the better periodical literature of today, including the daily papers."

"I agree with you, Uncle. It certainly is a waste of time to spend much of it in reading the enormous output of the printing press of our days."

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. Karl H. Ramthun (d. Jan. 15, 1947), son of Mr. and Mrs. Fred Ramthun, born in Milwaukee, Wis., Aug. 23, 1890, received his education at Nazareth School and Concordia College, Milwaukee, and Concordia Seminary, St. Louis. For a year he taught school in northern Wisconsin. He then served at Judson, N. Dak., for two years, at Hillpoint, Wis., for thirteen years, for two years as institutional missionary at Oshkosh, Wis., and for the last sixteen years of his life at New Holstein, Wis.; twelve of these years he was also in charge of Chilton, Wis. He died after a lingering illness of six months. The funeral was held on Jan. 17, the Rev. Robert F. Gerecke officiating at the service for the family and the Rev. Herbert W. Baxmann preaching the sermon at the public service; the Rev. Walter Kitzerow read the committal. The burial took place at New Holstein. On Aug. 16, 1916, he married Lydia Marquardt, who with four daughters and one son and three grandchildren survives him, while one son preceded him in death.

ROBERT F. GUSSICK

The Rev. August Biester (d. Feb. 3, 1947) was born on Sept. 10, 1872, in Vincennes, Ind. After preliminary schooling in Vincennes he entered Concordia Seminary, Springfield, Ill., and was graduated in June, 1897. On Aug. 1 of that year he was ordained at St. John's Church, Calumet City, Ill., by the Rev. F. W. Herzberger. Having served this congregation for nine years, he accepted a call to St. Peter's Church, North Judson, Ind., where he served for four years. On April 10, 1910, he became the pastor of Trinity Church, Crown Point, Ind. He resigned in October, 1940, on account of failing health, but was made pastor emeritus. On July 22, 1897, he married Miss Emma Vollmer, who preceded him in death in 1939. He is survived by three sons, two daughters, and eight grandchildren. His funeral was conducted on Feb. 6, the undersigned, his successor and pastor, preaching on Gen. 49:18. President W. F. Lichtsinn conveyed the condolence of the Central District to the congregation and family, and the Rev. P. F. Goltermann officiated at the grave.

WM. J. SCHEPMAN

The Rev. Herman Wischhof (d. Feb. 4, 1947) was born in Germany, May 2, 1870. After coming to America he entered Concordia Seminary, Springfield, Ill., at the age of fifteen years. After graduation he served congregations at Wilcox, Nebr., May City and Terril, Iowa, Oberlin and Port Sanilac, Mich. He retired from the active ministry in 1935. Funeral services were held at Port Sanilac. The Rev. Herman Gugel of Forestville, Mich., spoke on 2 Tim. 4:7-8, and the Rev. L. Keinath of Sandusky, Mich., on 1 Pet. 4:10. The undersigned officiated at the house and at the cemetery. The deceased is survived by his widow, one son, one daughter, two grandchildren, and five great-grandchildren.

MERLE G. LUTZ

Albert C. Scheer, Teacher em. (d. Dec. 6, 1946), son of Christian and Augusta (Ruehrdanz) Scheer, was born in Chicago, July 4, 1873. He attended the school of Zion Church, where he was confirmed by the Rev. A. Wagner. He attended the Teachers' College at Addison from 1887 to 1893, taught at the North School of St. Paul's at Woodsworth, Ill., until 1909, at Peace Church, Chicago, until 1916, when he returned to Woodworth, teaching in the South School of that congregation until his retirement in 1940 on the advice of his physician; he thus served a total of forty-eight years. In 1896 he married Sophie Hue of Woodworth, who died in February, 1940. Two sons also preceded him in death. He is survived by two sons and two daughters. One son, Paul, is pastor in Hinsdale, Ill. The funeral took place Dec. 14, 1946. The Rev. N. Heimsoth preached the German sermon, and the undersigned preached the English sermon and officiated at the grave.

CARL H. FRUEDT

J. C. A. Winterstein, teacher em. (died Dec. 27, 1946), born April 13, 1862, in Johannisburg, N. Y., received his professional training as a parish school teacher at Addison, Ill., graduating in 1884. For fifty-seven years he taught at Roseland and Dalton, Ill., East Detroit and Wyandotte, Mich., and in Richville, Mich. In 1941 infirmities of age compelled him to resign. In recognition of his thirty years of service in Richville the congregation permitted him to continue to live in the teacherage. He was married twice, first, in 1885, to Eliza Duclos of Saginaw, who died in 1890. His second wife was Charlotte Brater, who passed away in 1941. He is survived by eight children, fifteen grandchildren, and three great-grandchildren. Three of his sons are serving as teachers in parish schools: William, in Saginaw, Mich.; Paul, in Buckley, Ill.; and Arno, in Strassburg, Ill. Funeral services were held on Dec. 30 in St. Michael's Church at Richville. The undersigned preached on John 12:26. President Zeile spoke in the name of the Michigan District and Teacher W. H. Lohrmann on behalf of the teachers. Burial was in St. Michael's Cemetery. W. SCHOENOW

DEATH NOTICE

The Rev. Ed. Rudnick, em., died suddenly on Feb. 18 at Fresno, Calif.

OSCAR REINBOTH

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Each One Reach One. Study leaflet of the Lutheran Women's League, 3558 S. Jefferson Ave., St. Louis 18, Mo. 10 cents.

This is No. 137 in the study leaflets published by the Literature Committee of the Lutheran Women's League. Related to the present missionary forward movement, it tells about personal mission work from the standpoint of the churchgoer, in particular from the viewpoint of the ladies' aid society. A unique feature is a poem by the Rev. M. W. Holls, which closes the study on a devotional note. G.

Luther's Ninety-Five Theses. With an Introduction by E. G. Schwiebert. Concordia Publishing House, Saint Louis. Mo. 35 pages. 25 cents.

This pamphlet offers a picture of Luther nailing the Ninety-five Theses on the church door at Wittenberg, an explanation of 15 pages which narrates the history of this event, and finally an English translation of the 95 Theses, which were originally written in Latin. Luther himself at the time was not entirely clear on the matter of indulgences. Many of the theses are therefore couched in such terms as are difficult to understand. The First Thesis is the most important one and should be known to everyone. It reads: "Our Lord and Master Jesus Christ, in saying: 'Repent ye,' etc., intended that the whole life of believers should be penitence." S.

Rise, Ye Lion-Hearted. A pageant written in commemoration of Synod's Centennial by J. Arthur Koss and Waldemar T. Graf. Published under the direction of the Centennial Committee. Concordia Publishing House. 48 pages, 25 cents.

Encouraged no doubt by the pageant written by Dr. W. G. Polack for the Franconian Centennial, presented before 15,000 people on three successive evenings at Saginaw in June, 1944, the Centennial Committee induced two of our teachers to produce this pageant dealing with "the beginnings of the Missouri Synod and the glorious challenge which has ever confronted and which today confronts the bearer of the pure Gospel." It will surely help "to make Lutherans of 1947 more conscious of their glorious heritage and of the challenge which is implied." — It is to be hoped that in a later printing the following and other historical inaccuracies will be eliminated: "Pastor Friedrich Wyneken" is called a "candidate of theology" after he had been ordained (p. 8); Candidate J. F. Buenger, schoolteacher in St. Louis, is called "Pastor Buenger" in 1841, although he became a pastor only in 1844 (p. 34 etc.); not "the pastors of Ohio, Indiana, and Michigan met with Pastor Walther and the Saxons in St. Louis" in 1846, but only Sihler from Indiana, and Lochner and Ernst from Ohio; and the draft of the Constitution was discussed in Fort Wayne not in the following month (June), but in July, 1846 (p. 39); Candidate Buenger was called as a teacher not *after* Walther's arrival in St. Louis (1841), but in the summer of 1840 (p. 32). K. K.

And Some Believed. By Chaplain Arthur F. Glasser. 208 pp., 5×8. Moody Press, Chicago. $2.00.

Here is a book that will delight every Christian reader, for it is Christ-centered. It bears unflinching witness to the inspiration of the whole Scriptures, to the deity of Christ, to the total depravity of man, to the blood atonement of Jesus as the only hope of sinners. Recounting the author's labors with the Marines in New Britain, it portrays the power of the Gospel to save. E. H. KREIDT

The Lodge. By Karl Kurth. Tract No. 96. Concordia Publishing House, St. Louis 18, Mo. 28 pages. 10 cents.

A brief instruction and admonition to safeguard the young against godless secret societies. It is an excellent tract to give to catechumens. S.

A Guide for Boards of Christian Education in Congregations. By A. H. Kramer. Concordia Publishing House, St. Louis 18, Mo. 14 pages. 10 cents.

Christians wish to follow the command of the Lord to bring up their children in the nurture and admonition of the Lord. This pamphlet gives careful directions how this may be done to best advantage by the Christian congregation. While its title is "A Guide for Boards of Christian Education in Congregations," its directions and suggestions will aid the congregation to obtain the best results in its efforts to provide children with a Christian education. S.

Music

Reviewed by Walter Buszin

Round Me Falls the Night. (A96.) Tune by Adam Drese. Arranged by H. K. A. 12 cents.

A simple accompanied arrangement of an English hymn text and the chorale melody "Seelenbraeutigam."

Easter Paean. (2012.) By Austin C. Lovelace. 16 cents.

This composition is joyful, interesting, and well written. Not difficult. Accompanied.

Christ Our Passover. (2010.) By Isa McIlwraith. 15 cents.

An accompanied chant setting in unison for Easter which may be learned very quickly. May be sung also by a group of juniors.

We Will Carol Joyfully. (2011.) By Claude Means. 16 cents.

Mr. Means here offers an Easter carol for mixed voices with soprano solo or children's choir ad lib. The composition is tuneful, simple, joyous, unaccompanied.

When I Survey the Wondrous Cross. (8288.) By T. Tertius Noble. 16 cents.

This composition is not based on the well-known hymn tune commonly attached to its text. It is very vocal and of medium difficulty, should be sung without accompaniment, and branches out into eight-part harmony at times.

Hope Thou in God. (8207.) Arranged by W. B. Olds. 16 cents.

We have here an arrangement of the chorale melody "Freu dich sehr, o meine Seele," which was originally an old Psalm tune, based on Psalm 42. The composition is provided with a prelude and interlude by J. Work. The part assigned to the junior choir may be dropped if so desired; in fact, we recommend that it be dropped

on page 5.

In the Midst of Life. (D. C. S. 34.) By Henry Purcell. Edited by Paul Boepple. 25 cents.

England's greatest composer here offers us a Funeral Sentence with real musical value. The editor has not changed its original version. As excellent as this accompanied music is, we prefer the chorale setting of this famous sequence by Notker Balbulus of St. Gall. An arrangement by Carl Hirsch, which divides the voices (SSAATTBB), is available in an edition published by Willis (6175) at 10 cents.

Lord, How Long Wilt Thou Be Angry. (D. C. S. 35.) By Henry Purcell. Edited by Paul Boepple. 30 cents.

An excellent composition of 14 pages which the average a cappella choir will find to be interesting, but not difficult.

Blessed Are Those That Be Undefiled in the Way. (9567.) By Thomas Tallis. Edited by Lowell P. Beveridge. 18 cents.

Another composition by an English master. Excellent church music. Five part (SATTB), unaccompanied, and, again, not difficult for the average choir which does much a cappella singing.

Sacred Choruses for Women's or Girls' Voices. Compiled and arranged by High Ross. $1.50.

As is the case in most collections of choral music, we here find the wheat mixed with the chaff, and here the chaff outweighs the wheat by far. The collection contains several excellent numbers, and the music is accompanied throughout.

Paraphrase on "Jesus Christ is Risen." (725.) By Edith Campbell. 75 cents.

We recommend this rather simple hymn prelude to our organists.

Masterpieces of Organ Music. By Louis Marchand. Folio 48. Edited by Norman Hennefield. $1.50.

Marchand, who did not dare face J. S. Bach as a competitor at Dresden, was not at all an inferior or mediocre musician. This may be seen from the 16 pages of music found in this collection.

Largo. (723.) By Francesco M. Veracini. Arranged for Organ by Frank Black. 75 cents.

A good organ voluntary by an Italian contemporary of J. S. Bach. Of medium difficulty.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

Pastors

Commissioned:

Ollenburg, W. C., as institutional missionary, Omaha, Nebr., by W. Wilkens, Sexa. Sun., Feb. 9.

Installed:

Behnken, J. W., Jr., in Christ Congregation, Houston, Tex., by A. O. Rast, Sept. Sun., Feb. 2.

Bickel, Ottomar E., in Zion Congregation, Painesville, Ohio, by W. Storm, Sexa. Sun., Feb. 9.

Dallmann, Bertram, in Christ Congregation, San Francisco, Calif., by H. W. Bartels, Sept. Sun., Feb. 2.

Dissen, V. H., in Emanuel Congregation, New Rockford, and in St. John's Congregation, Fessenden, N. Dak., by A. Sippert, Sexa. Sun., Feb. 9.

Geffert, Melvin R., in St. Paul's Congregation, Stanwood, Iowa, by P. W. Happel, Quin. Sun., Feb. 16.

Graebner, Martin L., as student pastor for Chicago University, Chicago, Ill., by L. J. Schwartzkopf, 3. Sun. p. Epiph., Jan. 26.

Grummer, E. H., in St. John's Congregation, Denver, Iowa, by M. F. Scheel, Sept. Sun., Feb. 2.

Karstensen, Theo., in Hope Congregation, High Ridge, Mo., by M. Schaefer, Sexa. Sun., Feb. 9.

Kimberley, W. A., in Redeemer Congregation, Miami Shores, Fla., by D. Gibson, Sept. Sun., Feb. 2.

Kretzschmar, A. J., in St. Paul's Congregation, Bertha, and in Trinity Congregation, Hewitt, Minn., by F. H. Mueller, Sept. Sun., Feb. 2.

Krueger, Arthur H., in Zion Congregation, Hay Springs, and in St. Paul's Congregation, Rushville, Nebr., by H. M. Roth, Sept. Sun., Feb 2.

Pabor, Louis L., in Mount Calvary Congregation, Eola, Tex., by A. B. Wagner, Sept. Sun., Feb. 2.

Steege, Mark J., as professor at Concordia Seminary, Springfield, Ill., by Pres. A. C. Bernthal, Quin. Sun., Feb. 16.

Warneke, Anton C., in Immanuel Congregation, near Burnett, Wis., by H. H. Laabs, 2. Sun. p. Epiph., Jan. 19.

Weber, Arthur M., as associate pastor in St. Paul's Congregation, Bronx, N. Y., by Geo. C. Koenig, Quin. Sun., Feb. 16.

Wenger, Arnold E., in St. Stephen's Congregation, Duluth, Minn., by L. Gallman, Quin. Sun., Feb. 16.

Westermann, Louis, in St. Paul's Congregation, Taylorsville, N. C., by E. G. Runge, Sexa. Sun., Feb. 9.

Teachers

Hillmann, Cand. Paul L., in Redeemer Congregation, Denver, Colo., by R. H. Beins, Sept. Sun., Feb. 2.

Kiekhaefer, Erwin R., in St. Paul's Congregation, Williamsburg, Iowa, by Enno Schuelke, 2. Sun. p. Epiph., Jan. 19.

Nuernberg, William O., in Immanuel Congregation, Brownton, Minn., by G. Schmidt, 3. Sun. p. Trin., July 7, 1946.

Pflughoeft, E. F., in Trinity Congregation, Hoyleton, Ill., by R. L. Reith, 3. Sun. p. Epiph., Jan. 26.

Schneewind, Otto, in St. Paul's Congregation, Kirkland, Wash., by H. F. Warneck, 1. Sun. p. Epiph., Jan. 12.

Witte, Paul G., in St. Andrew's Congregation, Park Ridge, Ill., by A. H. Semmann, Sept. Sun., Feb. 2.

Dedications

Lake Park, Iowa. The Chapel of Concordia Congregation (M. J. Ansorge), Quin. Sun., Feb. 16.

Seymour, Ind. The new Carillonic Tower Bells of Immanuel Congregation (V. A. Mack), Sexa. Sun., Feb. 9.

Announcements

Rev. George W. Rehkopf of Toledo, Ohio, formerly a pastor of the American Lutheran Church, has made application with the undersigned for membership in our Synod. — HERMAN W. BARTELS, *President of the English District.*
Feb. 20, 1947

Pastor F. Geiswinkler, South Sioux City, Nebr., having been duly examined in matters of doctrine and practice, has been readmitted into our Synod. — WALTER E. HOMANN, *President, Northern Nebraska District.*
Bancroft, Nebr., Feb. 28, 1947

Because of further changes in faculty personnel which have arisen since the calls for candidates were issued in the LUTHERAN WITNESS of Sept. 24 and Nov. 19 and *Der Lutheraner* of Oct. 1 and Nov. 12, which may necessitate a new distribution of the teaching load in the faculty of Concordia Seminary, and because the Board of Control and the Board for Higher Education desire to study this problem further for the purpose of clarifying the entire matter, the election of a professor for the field of Liturgics and related subjects was postponed indefinitely. — THE BOARD OF CONTROL of Concordia Seminary, St. Louis, Mo., GEORGE W. WITTMER, *Secretary*; THE BOARD OF ELECTORS of Concordia Seminary, St. Louis, Mo., OLIVER R. HARMS, *Secretary.*
St. Louis 5, Mo., Feb. 26, 1947

The undersigned Committee is mailing to all pastors the Centennial Clip Sheet. If your copy has not reached you, request a duplicate copy. Full instructions regarding the news release are enclosed. If your local editor uses this material, please send marked copy of newspaper to our office. Your co-operation for this publicity is appreciated. — SYNODICAL PRESS COMMITTEE: A. F. MEYER, W. F. BRUENING, J. F. E. NICKELSBURG.

Election Result

Rev. Fred Kramer, Ellinwood, Kans., has been elected and called as professor of Latin and Religion at St. John's College, Winfield, Kans., by the Electoral Board for St. John's College, Winfield, Kans. — REV. W. H. MEYER, *Chairman, Board of Control.*
Feb. 11, 1947

Calling All College Graduates

A concerted effort is being made by the Lutheran Collegiate Association (an organization of Lutheran laymen and women who have had at least two years of college), Gamma Delta (the International Association of Lutheran Students), and Synod's Student Service Commission to compile an index of *all Synodical Conference Lutheran men and women* who have attended a college or university. If you attended college at least two years, send your name and address to STUDENT SERVICE COMMISSION, Attention Mrs. Doris Reichel, 77 W. Washington St., Chicago 2, Ill.

Wanted

A set of *Communion ware* for use in a newly organized congregation. Address First Lutheran Church, GEORGE C. RING, *Pastor*, 611 Kaweah St., Hanford, Calif.

Changes of Address

Pastors:

Dierks, Hartwig, 3121 Thompson Ave., Kansas City 1, Mo.
Gerike, Gerhardt J. C., Sherburn, Minn.
Graf, Armand, Vallioor, Tinnevelly Dist., India
Gyle, Francis G., 4561 Arlington, St. Louis Mo.
Heidenreich, Chr., *em.*, 118 W. Hanover, Marshall, Mich.
Heinicke, Edw. F., 400 S. Birch St., Creston, Iowa
Hubertz, John W., Hardwick, Minn.
Jacobsen, J. G., 33—57 Fifty-Eighth St., Woodside, L. I., N. Y.
Klaustermeyer, William H., Stanford Village, Stanford University, Calif.
Krueger, Frederick H., 2514 N. 61st St., Milwaukee 13, Wis.
Lincks, Howard, 6 Blucher St., Manchester, N. H.
Malotky, H. E., R. 1, Edgar, Wis.
Meyer, Maynard V., 525 Home Ave., Fort Wayne, Ind.
Miessler, William R., 10615 S. Drew St., Chicago 43, Ill.
Mueller, C. W., R. 4, Wauseon, Ohio
Radke, R. R., 917 Dawson St., Waterloo, Iowa
Schienbein, Walter, Mellowdale, Alta., Can.
Schnute, W. C., 609 43d St., Ashland, Ky.
Seltz, Eugene N., 233 Sixth Ave. N., Hopkins, Minn.
Sieving, R. P., 734 E. 50th St., Savannah, Ga.
Stein, Fred C., 372 Scenic Drive, St. Louis 15, Mo.
Stevenson, Duncan S., Krishnagiri, Salem Dist., So. India
Tedrahn, Charles W., 1162 Merrit Dr., El Cajon, Calif.
Van, F. W., 162 Chestnut St., Corning, N. Y.
Vogel, L. E., Box 47, Jansen, Nebr.
Wachlin, W., 1408 Richter St., Kelowna, B. C., Can.
Waldschmidt, Robert, 109 N. Hansen St., Burley, Idaho
Wenger, Gilbert K., Lutheran Mission, Enshih, Hupeh, China
Wessel, A. H., Junction City, Wis.
Wyneken, M. L., Lutheran Mission, Trivandrum, Travancore, India

Teachers:

Helmkamp, Martin J., 4438 Cadillac Ave., Detroit 13, Mich.
Launer, G. O., 3650 S. Honore St., Chicago, Ill.
Richert, W. W., 12577 Wilfred Ave., Detroit 5, Mich.

THE LUTHERAN WITNESS

Official Organ of the Ev. Lutheran Synod of Missouri, Ohio, and Other States

Published by Concordia Publishing House 3558 S. Jefferson Ave., St. Louis 18, Mo.

All articles intended for publication in the paper should be addressed to Prof. M. S. Sommer, 801 De Mun Ave., St. Louis 5, Mo.

All official announcements, acknowledgments, notices, also books for review, should reach Prof. Theodore Graebner, 801 De Mun Ave., St. Louis 5, Mo., on the Monday of the week preceding date of issue.

All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

All obituaries should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications, and jubilees should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis 18, Mo.

Photographs are sent at the owner's risk. For returning these to sender, arrangements must be made before they are mailed to the editorial office, 801 De Mun Ave., St. Louis 5, Mo.

Spend a Few Quiet Lenten Hours with These Dramatic Bible Personalities

MY VINEYARD

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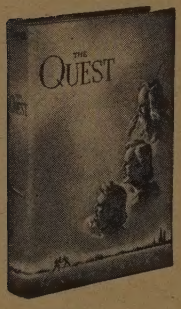
In this religious novel you will accompany the members of a Palestinian family to the Cross of Calvary. You will accompany a family that is totally unaware that their different paths will eventually meet on Golgotha's hilltop. What finally takes place on that tragic Good Friday will come as a surprise revelation to you. *My Vineyard* is sure to captivate your interest with its interplay of violent emotions and intrigue. It is a story that will touch your heart—that will live in your memory. 202 pages, 5¾×8¼. Cloth. $1.75.



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